7/86

PATHWAY TO GOD

आत्मा वा अरे द्रष्टव्यः

A Quarterly Journal
of Spiritual Life

ACADEMY OF COMPARATIVE PHILOSOPHY AND RELIGION, BELGAUM.

PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)

" One God, One World, One Religion "

Editor : Prin. P. K. Bhagoji (Retd.)

Vol. XX **July 1986** **No. 4**

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Vol. XX | July 1986 | No. 4

PRAYER

य एकोऽवर्णो बहुधा शक्तियोगात्
वर्णाननेकान्निहितार्थो दधाति ।
विचैति चान्ते विश्वमादौ स देवः
स नो बुद्ध्या शुभया संयुनक्तु ॥

God who in the beginning was the only one,
without colour,
By his suprme power he created a number of
colours for Purpose of His own,
And one who destroys every thing in the end,
Let Him fill us with Blissful Knowledge.

– Shwetashwatara Upanishad IV 4

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DIST. BELGAUM, KARNATAKA.

Shri Gurudeo Dr. R. D. Ranade

Born :
Jamkhandi
3-7-1886

Samadhi :
Nimbal
6-6-1957

Editorial :

This year-1956 is the Birth Centenary year of Shri. Gurudeo Ranade. 3rd July happens to be the auspicious day, as Gurudeo was born on this day.

The July number of ' Pathway to God ' is the ' Kusumanjali ' - an offering of flowers to Gurudeo, as we celebrate the centenary. Desciples and admirers have offered these flowers. - expressions of their Bhakti and Reverence - at the feet of the Great Soul.

We take this opportunity to express our gratitude to all, who have contrbuted to this number.

Offerings By :

1) **Prof Y. D. Bhave :**
Retired Professor of English and Principal of Colleges in Gujrat. Poet and writer of Short stories and personal essays in Marathi. 'Anugraha' from Gurudeo in August 1949.

2) **Dr. (Mrs) C. A Hate :** 14-B, Mangalwadi, Girgaum, Bombay-400 004.
Born on 12-9-1903.
M. A. in Economics, 1930. & Ph. D. in Sociology, 19 7. Worked as Research Assistant in Bombay University & Head of the Dept. of Sociology in S. N. D. T. University. As a social-worker connected with a number of organisations. A writer for topics of social importance and Folk songs in English & Marathi.

3) **Suchitra Bhagwat :** Disciple of Gurudeo Ranade.

4) **Late Shri. B. N. Datar :**
An Eminent member of Belgaum Bar till 1956. Former Minister in the Dept of Home affairs at the centre An associate and admirer of Shri. Gurudeo Ranade.

5) **Shri. R. R. Diwakar :**
Freedom-fighter of eminence, Former Minister for Information & Broadcasting at the Centre. Former Governor of Bihar. An Eminent writer in English & Kannada.

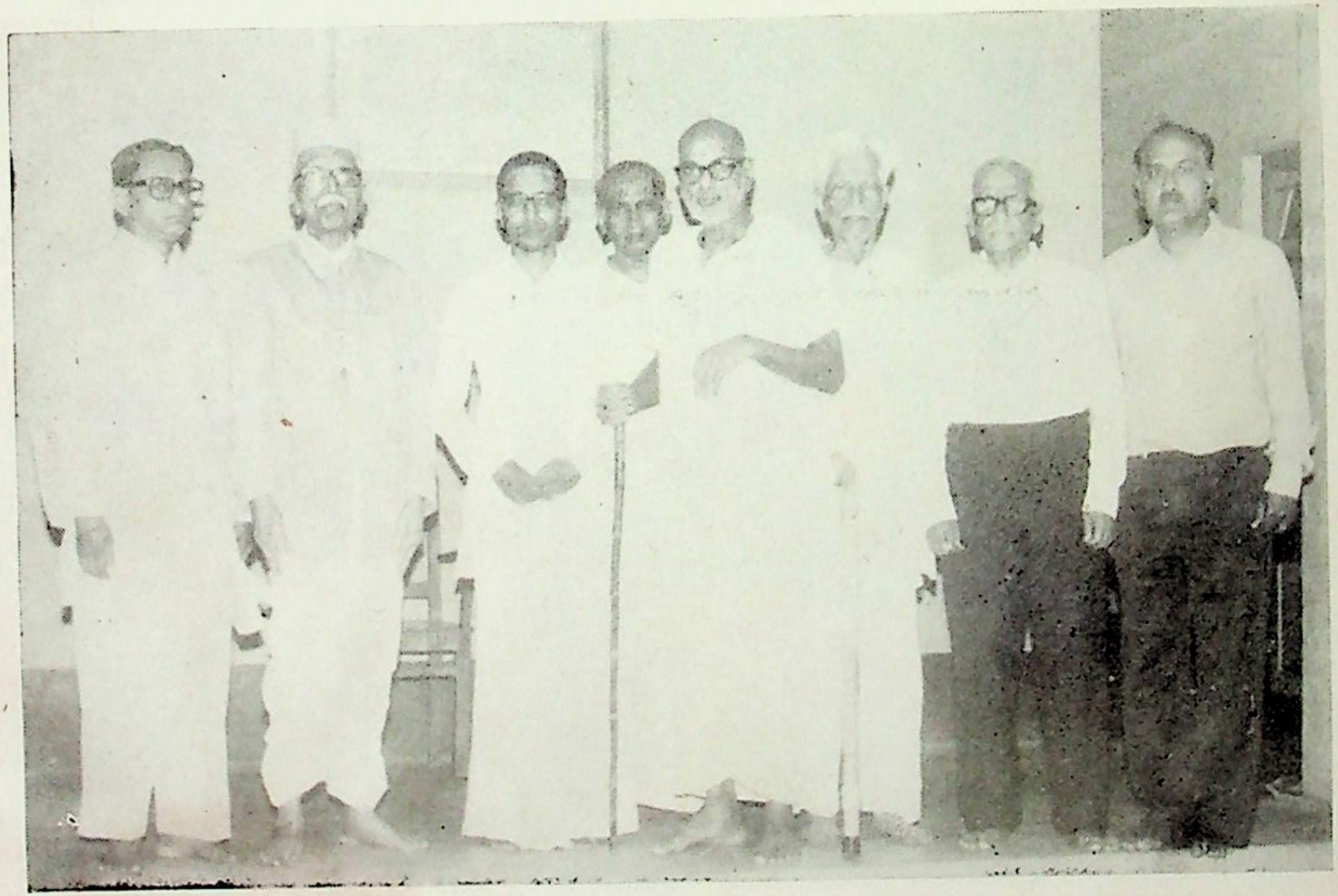
6) **Shri. S. G. Phadke :** Industrialist of Belgaum.

7) **Dr. B. R. Modak :**
Professor and now Head, Dept. of Sanskrit in the Karnatak University. Close associated of Gurudeo Ranade Trust.

8) **Prof Suresh Gajendragadkar :** Disciple of Gurudeo Ranade.

9) **Dr P. M. Upadhye :**
Born on 7-1-1930. B. A. (Hons) in Sanskrit. M. A. in Philosophy and winner of Shala-Vedant Prize. Ph. D. on Jain Ramayanas. Professor, Head of the Dept. of Sanskrit, Vile-Parle College, Bombay. Received 'Nam' from Gurudeo in 1953.

Gurudeo Ranade Memorial Lectures by Prof. P. M. Upadhye, Bombay
(31-5-1986 to 6-6-1986)



1) Prof : P, M. Upadhye 2) J. V. Parulekar 3) P. P. Siddheshwar Swamiji
4) D. B. Parulekar 5) P. P. Chitrakut Swamiji 6) Y. P. Pandit
7) N. S. Metrani 8) A G. Saraf

1) S. N. Deshpande
2) His Highness C. A. Patwardhan Rajasaheb of Sangli
3) B. N. Datar, 4) Yuvaraj Madhavrao Patwardhan
5) Gurudeo R. D. Ranade

Oh, my Master, Mystic Divine !

Prof. Y. D. Bhave

Away, away, far away from this earth
Myriads and myriads light years,
In the eternity of endless space,
Like the system Solar around us,
Numberless orbed systems of Light
Whirr and verve and whirl around
In ellipsoidal orbits.
Each one with a pole
Blinding bright as the sun.
And all systems with their poles
Moving around
The Pole of poles, shining divine.
You heard whisperings sweet, tidings aromatic
Wireless intuitive
From multi-coloured stars
Of geometry mystic
Of the near and the distant
Solar systems emitting light,
And the celestial centres of all centres
Scintillating limitless light.
You culled Time from Space
From Time waves of Light
Energy from matter Inert
White from black
Colours from Colourless white.
And even in the darkness of the dark
Saw The Moon blossoming full.
And with galaxy as your rosary,

Round you went
The Pole of poles,
The sacred Tree of Light
Shining with the glory
Of thousand suns !

This poem addressed to Sri Gurudev is a free rendering of my own poem in Marathi गूढ महंत ! included in The fourth Collection of my poems titled पुष्पगंधा published in August 1985. It was written on 6th June 1981. It is a poetic peesentation of that great saint of mysticism to whom all was light.

❖ ❖ ❖

How very wonderful that while the Celestial Sun makes the phenomenal world rise into view, the Sun of Absolute Reality makes the phenomenal world hide its face altogether ? ... The Sun of Abolute Reality throws out rays af discrimination which falling on the double cancave mirror of consciousness, burn to ashes the forests of worldly life. When the 'rays' of the Sun of Absolute Reality fall straight on the Soul, a mirage of occult powers is produced. When the Sun reaches the zenith of spiritual experience, the aspiring Soul feels its identity with the Sun and its individuality hides itself underneath itself ... who is there... who has been able to visualise this Sun of Absolute Reality, who is beyond day and night, beyond good and bad, beyond all pairs of opposities, who is like an enternal lamp of light, which burns so miraculously that there is nothing for it to illuminate.

— Mysticism in Maharashtra P. 70

The Universality of Gurudev Ranade, the Mystic.

Mrs. C. A. Hate

" One God, One World, One Humanity ".

Prof. Ranade laid down this important general statement in his crowning work, "The Bhagavadgita : A Philosophy of God-realisation". But before discussing this remark, let me explain the title of this article.

It is a well-known fact that Prof. Ranade took up the career of a teacher of philosophy. From a lecturer's post he rose to the post of vice-chancellor and then to emeritus professor of Allahabad University. He was awarded a doctorate along with late Pandit Jawaharlal Nehru and late Sarojini Naidu in 1948. He was invited to deliver lectures at different universities which later on were published. They have become classical works on Mysticism. This entitles him the honour of not only being a learned professor but also to the title of a mystic.

The word 'mystic' and for that matter the term mysticism is widely misunderstood. Mysticism implies, "The immediate experience of oneness with the Ultimate Reality". Ultimate Reality means beyond which nothing remains to be known. Another definition, "Mysticism is the science of *Ultimates*... the science of self-evident. Reality, which cannot be reasoned about, because it is the object of pure reason on perception. This means it is a science based on direct recognition of the Reality"[2]. A question arises, whether Prof. Ranade himself had recognised and had the experience of oneness with the Reality or has he merely discussed Mysticism in his various

1. Encyclopeadia Britanica, (1968)
2. Evelyn. Underhill, p. 29, 12th Ed. (1953).

works only philosophically? The answer is given by no less an authority than late Dr. Radhakrishnan, his contemporary professor of philosophy, " We talk philosophy, he (Prof. Ranade) lived philosophy". Of course, those who have been fortunate enough to get initiation from him, need no explanation about Prof. Ranade's claim of being a mystic. They lovingly called him 'Gurudev', — God incarnate in the form of a spiritual teacher. Again God is a convenient term used for the ultimate Reality, the Absolute or the Brahman.

Mysticism, as critics say, is a theory put forward by some like any other ism, socialism, communism etc; It is not an objective science, its truth being not verified by experiments. To the contrary Underhill, quoted above, and others claim that mysticism, though subjective, is a science. If one follows a definite course laid bown by God-realised souls, one is bound to get the same photic, phonic etc. Experiences of the Uitimate Reality, leading to final union with It[3]. They are the same experiences and therefore, universal. It is this universality which exactly Prof. Ranade has tried to prove throughout all his works. Even a cursory reader of his books can testify this. Does not this fact of Universality verify the claim of mysticism to be a science and not an ism? Of course, Prof. Ranade has not explicitely pronounced this claim. But by giving the true qualifications of a spiritual teacher and fitness of an aspirant, the right criteria different from halucinations, of Self-or God-realisation, methods of meditation and so on. But in this brief article, we are confined only to the universality of mystic experiences.

Prof. Ranade had reached the acme of God-realisation in 1920[4], though initiated in 1901, which was because or 'it is a process and not an event' as per his statement[5]. His first classical work, " A Constructive Survey of Upanishadic

---

3. असो ऐसे सकळहि गेले । परंतु येकचि राहिले ।
जे स्वरुपाकार जाले । आत्मज्ञानी ॥ —दास बोध, ३–९–५९

4. S. G. Tulpule- Biography of R. D. Ranade, Appendix.

5. R. D. Ranade - The Bhegawadgita - A Philosophy of God realisation p. 207

Philosophy, was published in 1926. There in he says,"..... that this bliss (the highest type of joy) is the same for all human beings, whether they live in India or in Europe, for where the same intellect and feeling and will have been ordained to mankind by God."[6] After all what man seeks in this world is peace and happiness. But the worldly happiness is not ever-lasting. It is the eternal bliss derived from God-realisation which alone will give peace of mind to man for ever. Prof. Ranade assures here that any human being is entitled to get that bliss, which is common to all realised souls. Quoting Kathopanishad, "We are told that the end of life may be attained only if the Self were to be realised even when the body lasts."

In ' Indian Mysticism : Mysticism in Maharashtra, ' his second publication (1933) Prof. Ranade says, "It is thus that the Mystics of all ages and countries form an eternal Divine Society. There are no racial, no communal, no national prejudices among them. Time and space have nothing to do with the eternal and infinite character of their mystical experience." This statement of universality he convincingly proves in the same work, by comparing the experiences of the mystics of the West and the East. For example, about the vision of the Self, Jnaneshwara, "When the tree of unreality is cut down, one is able to see oneself." This is the Ultimate Being, which exists in itself, after reaching which there is no return." Comparing this statement with Tanler's, (German mystic about 1300-1361) "When through all manner of exercises, the outer man has been converted into the inward man, then the Godhead (the Ultimate Reality) nakedly descends into the depths of the pure soul, so that the spirit becomes one with Him. Could such a man behold oneself, he would see himself so noble that he would fancy himself God.[7] Here one is reminded of Kant's (German mystic of nineteenth century) spontenaous declaration which Prof. Ranade has quoted at the end of his last work[8], "I, AS

6. R. D. Ranade- A Constructive Survey of Upanishadic Philosophy.p. XV
7. R. D. Ranade Mysticism in Maharashtra, p. 136
8. R. D. Ranade- The Bhagavadgita : Philosophy of God Realisation, p.296

MAN, AM MYSELF, THIS BEING." This is how Prof. Ranade has shown the identical and eventual experience of various mystics.

A question may arise that such realised souls are far and few; what about the rest of the mankind who do not realise the Reality in self and in others ? After all

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ भगवद्गीता ७–३

The answer is that no doubt few are such saints, but there are thousand others who are on their path. Striving to attain that goal, they may develop such a sympathetic attitude towards universal brotherhood. To quote Prof. Ranade, "If God is in all men, God-love must manifest itself through sympathy and benevolence. They are related to each other as the positive and negative poles of the Spiritual battery..... benevolence would move out and show itself in positive acts of beneficence to humanity."[9]

Reverting to the universal outlook of Prof. Ranade, this view is mostly to be found in the Preface to Mysticism in Maharashtra. Therein he has compared Jnaneshwar with Plotinus (205-260), Augustine (354-4), Ekhart (1260-1327) and St. John of the Cross (1265-1327), whom he calls lumenaries of the West. Then further, 'Of the female Mystics of Maharashtra, the three that stand to view at once namely, Muktabai, Janabai and Kanhopatra, naturally have their comparison with such celebrated names as Julian of Norwich (1343-1413), Catherine of Siena (1347-80) and St. Teresa (1515-82). It is true that former are more subjective, while the latter are more or less activists. "[10] Then follows the comparison between Chokhamela with Bohme (1577-1630), and again Tukaram with Bhome (1577-1630), and again Tukaram with Subo (1295-1365), Bunyan and Diony-sius of Arcopagite. Finally, Ramdas has naturally his comparison with Pythagoras, Ignasins of Loyola and Ruyobroeck."[10].

9. R. D. Ranade - Pathway to God in Hindi literature (1954)
10. R. D. Ranade - Mysticism in Maharashtra p. 3, 4

Of course, he has not avoided to show individual differences but to show the common features of mutual mystical experiences. And therefore, Prof. Ranade's claim that all these mysties of the world form a common Divine Society as quoted above, it is not possible over here to give detailed comparisons.

Another important feature of this work is " A Short Bibliographical Note on Comparative Mysticism ". In this note, he has covered the mystics and their literature through other languages of India as well as general mystical literature of Christanity and Islam together with works, historical, psychological, devotional and philosophical on Philosophy of Mysticism. I believe, no one has attempted to show such similarity in Mysticism.

In his presidential address at the phliosophical Congress in 1937, Prof. Ranade took a general survey of the then discoveries in Physics, Biology and Neurology and explained how they tend to prove that Spirit is the only reality. This is coroborated by no less than eminent Physicist Einstein, who points out the inter-dependence of science and religion in these words. " Science without religion is lame. Religion without science is blind. " Again in an opinion survey of scientists of India, doing original research answered a pertinent question : " While carrying on your work, do/did you feel the presence of some Super-Power working in this universe ? " It is interesting to read the affirmative replies with definite " YES ". 53% of the respondents in their own words, " in an inexplicable manner,". ' Most definitely in every moment, ' while the meteriologist " feels the presence of God; " " The beauty, systematics and symmectries of creation, prompted the professor of Physics to say ' Yes '. The microbiologist explains, " Because at some stages it is not possible to explain or account for those, some biological, physiological or bio-chemical processes going on in the living organism."[11] In brief, there is no contradiction bet-

11. CAH....Turh-? Whither...? To...? p. p. 84-5 (1978)

ween science and mysticism as Prof. Ranade had boldly stated some fifty years ago.

Apart from synthesizing science and mysticism, there is concurrence of all religions so far as fundamental principles are concerned, says prof. Ranade "Buddhism has to be interpreted anew on the lines of Mrs. Rhys Davids : In his soliloquy immediately after his spiritual illumination, where he refers to the Soul as the Builder of the body whom he found out." So, "It would be a sacrilege to deny the existence of spiritual principle to Buddhism"[12] Similar is the utterance of Guru Nanak. His first message after he felt that he was in the presence of the Almighty was : "No one is either a Hindu nor a Muslim." Further he says, "To Thy Light that lights all hearts."[13]

In his topmost work, " The Bhagvadgita, Prof. Ranade expounds, what is Jnana. While recouncilling the theories of ज्ञानोत्तर कर्म and ज्ञान कर्म समुच्चय, he says ' One has only to remember that it becomes the mission of such a realiser to spread the gospel of God whenever and wherever it becomes possible for him to do so. One God, One World, One Humanity should be his maximum, theopolity —his doctrine. Whosoever realises the unity or the presence of God becomes not merely understood but also achievable, So far, then about the true meaning of Jnana "[14], This is also stressed by Mrs. Annie Besant, " One Lord and therefore one humanity,.....one Lord, one World, one brotherhood that is the outcome of our study. (Four lectures on the Bhagavadgita, p. 123). Thus, on from age to age. from universe to universe and where I say again, where is grief, where delusion when we have thus seen the Oneness ?"[15] Is this not the need at present more so, than at the time of Mrs. Besant or Prof. Ranade ? On the one hand the world is becoming smaller and on the other getting torn more and more on racial,

12. R. D. Ranade, Philosophical & other Essays, Part Ipp.
13. Granthasaheb.
14. The Bhagavadgita : Philosophy of God Realisation, p. 136
15. Quoted in....."....p. 154.

religious and other grounds? The respect for human life is dwindled down to a low ebb, How callously modern man eschews of thousands being bombed maimed, tortured and rendered homeless? UNESCO has acknowledged that "all wars begin in the hearts of men and it is there and in those hearts that defence must be built".[16]. Solutions on political, economic, cultural grounds were and are attempted since its inception in 1945. So far no major World War III has taken place. But minor wars such as Israli-Egypt, 1956, Indo-Pak 1971 and so on have occured and are still taking place, e. g. Iraq-Iran. It is not possible to stop all wars. It is in the nature of man and other living beings. In fact the Bhagvadgita is an outcome of a war, as all know. But alongwith other efforts, its brutality, its intensity can be minimised by spreading the eternal message of mystics esp. the universality of Prof. Gurudev Ranade as St. Paul's, "One God, One World, One Humanity" or "One God and Father of all. Who is above all and through all and in us all"[17]. Jalalud-din Rumi (1207-73) confirms, "The true worshippers of Allah are those who see Him as the one Real Being in all forms of existence. As is well-known the Prophet's theory that all Revelation is derived from a Heavenly Book led him to assert the essential identity of Iuran with the teaching of His predecessors.."[18]

Om Shanti Shanti Shanti.

16. UNESCO - Preamble, Looking at Unesco, 1973
17. St. Paul (BC 3 to AD 64) Ephesians 4. 1. 6.
18. Jalal-Ud-din Rumi - Mathnawi, VI 1880

Last Meeting With Him

Suchrita Bhagwat
(Nee Sulbha Gajendragadkar)

I still remember the day, in fact, everyone of us present on that occasion remembers the day very clearly. We carry the memory deep down in our hearts reverence and gratitude; It has a special significance for us as it was the last time our family met Him, Our Gurudeo.

All through the summer, we had spent anxious time since receiving the news of Gurudeo's illness, waiting for more news and hoping for better news. And all the time we prayed for his health. Then came a letter from Sou. Shakutai* saying that Gurudeo was improving. And we felt relieved.

We - my father Krishnarao Gajendragadkar, my aunt Sharakka, myself had been to Shri Kshetra Nimbargi for the Punyatithi Saptah of Shri Nimbargi Maharaj. The first question every sadhaka put to the other was about Gurudeo's health. I still remember Kakasaheb Karkhanis saying " His very existence is our Parmartha " (' ते आहेत हाच आमचा परमार्थ आहे. नाही तर आम्ही माकडे काय परमार्थ करणार ?)

We returned to Dharwad. At last we heard Gurudeo was returning to Nimbal. My father received a telegram from Gurudeo from Nasik about some work that he was entrusted to do. My father rightly guessed that Gurudeo remembered him when the train came at Nasik and so followed the telegram !

We heard of his arrival at Nimbal. We waited for some days so that he may take rest. Finally we decided to visit Nimbal.

---

* Daughter of Shri Gurudeo Ranade.

We came to Nimbal, myself, my mother and my aunt Sharakka. My father and elder brother were already at Nimbal. My younger brother Sunil remained in Dharwad to look after the house. All the days and through out the journey we talked of Him and thought about Him.

That summer had been unkind to us. My father had suffered from very bad attack of colitis. I myself had suffered from facial paralysis. This happened after our return from Nimbargi. We had then written to Gurudeo, praying for His Grace and both of us had recovered from our illness, due to his Grace alone. Our hearts were grateful for what he had done for us. At the same time we were ashamed that we had caused him so much trouble when he was so unwell himself.

When we reached Nimbal everyone told us that he had become very weak. It was difficult for him to sit for a long time. His speech was difficult to follow, for his voice had become very feeble.

We were doubtful of an interview. But we were called within a short time of arrival.

He was sitting in the passage outside the tea-room near the second pillar. He was wearing only dhoti. All the clothing had become a burden for his frail body. We bowed down to him and he asked us to sit. We formed half a circle round him. Madhu Kumathekar who served Shri Gurudeo with uparallalled devotion in every possible ways was also present. On his right hand was my father and in front of Gurudeo sat my aunt (Sharakka) and my brother (Suresh), my mother and myself were in between.

Naturally the talk started with enquiries after his health. He asked the question he would ask everybody in those days " How do I look? ". This prompted may aunt Sharakka to narrate a dream which she had a few days earlier. She said that she had dreamt of Shri Gurudeo. In that dream he looked very healthy. His face was radiant. It

shone brilliantly as if it was made of gold. Shri Gurudeo immediately remarked " Right - very correct ". She continued that his hands and legs were very healthly, almost looked round and plump like those of a young boy. He looked like the person described in the pada ಹೊದಪ್ಪಾ ಹೊದಪ್ಪಾ ಹೊದ್ದು ದೇವರಾ i. e. looking fresh without taking bath. She further remarked that he looked as he looked in the photograph with his mother -even better than that. My aunt was very happy when she was narrating the dream. Her face was glowing with the memory of Gurudeo in dream. Shri Gurudeo once again said " correct (ಬರೋಬರ, ಬರೋಬರ). Sarakka, you are great. Only two other persons had this experience. One is Shri Kabir saheb of Chimmad (other name which I do not remember). "You are greater than even Shivalingakka ".* He repeated the last part once again.

My aunt did not want to hear her praise. She was telling the dream because she felt that it indicated that Shri Gurudeo is going to improve. She had said so in the beginning and again emphasized the point after his remarks about her. She said, " You are going to improve as I saw you very healthy in the dream. Every dream in which a Satpurusha is seen must come true. So this dream also should come true ". He gave a meaningful smile - the meaning we got too late. He asked Madhu to bring the photograph of Shree Bhausaheb Maharaj. Madhu brought it from the tea-room. Shri Gurudeo took in and showed it to her and asked " Did I look like this ?" She looking at the photograph said "yes." It was a photograph of Shri Bhausaheb Maharaj in very good health. The topic ended there. What we did not know at that time was that, the photograph was taken shortly before Shree Maharaj Passed away. The indication was clear. But we totally missed it.

Gurudeo used to call my younger brother Sunil as " soldier " due to his entering Bhonsale Military School and getting prizes in National Shooting Competitions. He inquired about " our soldier " and his studies and other

* A lady disciple of Shri Bhausaheb Maharaj and a God-realised soul.

activities. My father had a habit of writing letters to Gurudeo when he suffered, which he used to tear out when he felt better. During the recent attack of colitis he had dictated a similar letter which Sunil posted instead of putting it away as instructed by my father. Sunil in his proud moments having the honour of writing to Shri Gurudeo inadvertently had done this mistake. Gurudeo referred to the letter and said that it was a very piteous plea. My father explained the situation. But now Shri Gurudeo was in reminiscent mood. He said " Krishnrao came to be about 40 years before. He has always been a very nervous person". Then he told us how my father in 1920, while working with him had put a pin in his mouth and had gulped it unknowingly. And Gurudeo started laughing. It was the most innocent laugh still ringing in our ears. In fact everybody told us he had not laughed like that for the last few months. He was laughing through out the narartion of entire episode. He continued, "when he told me that he has devoured a pin I gave him myself Magsulf powder in ample quantity. I did not know that it should not be given. Luckily nothing happened. But Krishnarao had been going to latrines repeatedly." He again started laughing. And as we listened we felt how could my father come to harm when the place was Nimbal and the giver of the medicine was Shri Gurudeo Himself.

Meanwhile he touched his both the shoulders with his both hands. My brother thought that he wanted the shawl, so he jumped out to bring it. My father however got up and started massaging his shoulders. Gurudeo laughingly said " see, he knows what I want ". My brother apologetically murmurred that he thought that Gurudeo wanted shawl. Shri Gurudeo laughed again and said " It was Krisharao who taught me this habit of getting massaged. He started giving massage to my aching body in those days and now I am habituated. His tone was full of love and admiration. Then he turned to my mother and said " I arranged Krishnarao's marriage with you. I approved of you first and then only the marriage was fixed ". My mother humbly said " Yes ". But

really this visit of approval had not taken place. All of us felt that He must have seen my mother with the inner-eye and selected her as wife for his astute desciple.

He was talking to every one in the family. He had become one of the family. Normally, our visits in Nimbal with him would be comparably brief, but this visit went on for more than forty to fortyfive minutes. He told of his illnesses, asked Madhu to tell about the details as dictated by Him, inquired after our health. He was very happy and very casual. He was very weak. His voice was feable husky and low pitched. It was difficult to understand his speech. Still he spoke and we were all ears. Our hearts resounded like musical instruments with his every word.

Then he asked about my illness. My parents and aunt began to tell him the details about how I suffered. Some one said that it was due to the wind, while returning from Nimbargi. Immediately he exclaimed " No ! Not Nimbargi. It cannot happen while coming from Nimbargi ". He had such a tremendous faith, deep respect and devotional love for the मूळपीठ as he used to call Nimbargi, that he knew for certain nothing can befall on a person visiting, or returning from, Nimbargi. Nimbargi is a place where sins of all these births are washed out. How can one even remotely connect any type of malevolent reaction with the Benevolent of the Benevolents. He was obviously disturbed.

Again he said very emphatically " No ! Impossible !! " This statement was hastily withdrawn. He quietened down. After a few seconds he asked me to show the aching parts: I showed him the left side of face and the points behind the ear which ached. His graceful eyes lingered over those parts and then he said " Yes, I also had pain in the same part ". In my heart of hearts I felt that it was because he had taken my pains himself that I was relieved of pain and he suffered. I was overwhelmed with gratitude and shame that he suffered for me. But I could not put all this into words as I always felt a

tremendous awe in his presence. But I prayed silently in my heart and I know that he understood it. He asked me whether I did Nema. I kept silent as I was not regular in doing Nema. This again I replied in my mind. He became Grace. He looked at me and said quietly, " Do Nama ", what else do I do ? I nodded; the words are still engraved on my heart. The meeting came to an end. I wanted to bow down properly. But He never liked bowing down so I was afraid. I prayed to Him mutely. And lo ! my father told me to bow down properly. I went on my knees and put my head on the floor reverently near his feet. It was my last bow to him.

The Late Professor R. D. Ranade
- In Memorium -

Shri. B. N. Datar

It is singularly unfortunate that Prof. Ramabhau Ranade, who had been a spiritual guide or Guru to a large number of aspirants, in the South as also in the North, attained Samadhi in the last week, all of a sudden at his spiritual retreat at Nimbal in Bijapur District. His death has created for many a great void, which it would be difficult to fill in.

2. I myself had the good fortune of being all along under his spiritual guidance, though not in a formal manner, for the last 15 years or so, though I knew him for over 43 years. On some occasions, I had the privilege of staying with him for a few days and had thereby come not only to revere him, but to love him as well, for his childlike simplicity, earnestness of purpose and the effective manner in which he conveyed great spiritual truths to us. He is one of the three or four great spiritual personalities, who moulded my inner life to a remarkable degree. All that I am, to the extent that I can claim some humble acquaintance with spiritual 'sadhana', is due to these great souls. It is, therefore, a privilege on this occasion for me to acknowledge my deep debt of gratitude to him for all that he did to awaken, and to strengthen in me a correct spiritual consciousness in respect of the varities of life. I always felt that I was the nearest to his heart and have received His grace in a bountiful measure.

3. I had occasions of meeting him and knowing him at close quarters at first, when I had been studying at the Deccan College, Poona, between 1913 to 1915. Prof. R. D. Ranade was incharge of the Oriental Manuscript Library, then attached to, and deposited in the College. He had then been also studying for the M. A. Examination in Philosophy of the

Bombay University. After standing first in First Class at the M. A. Examination in Philosophy and winning, if I mistake not, the Chancellor's Medal for the year, he joined the Fergussion College as a Professor of Philosophy. He was then transferred from the Fergusson College to the Willingdon College at Sangli and thereafter he went to the Allahabad University as a professor of Philosophy, where he had opportunity of perfecting his Sadhana as well. His real genius was brought out at Allahabad. He was extremely popular amongst his students and was held in high esteem by his colleagues, amongst others. He even acted as Vice-Chancellor of the Allahabad University for some time and retired, I believe, about 10 years ago.

4. His house at Allahabad was a constant place of pilgrimage for high and low. On one occasion, when I had been staying with him, I found great scholars, High Court Judges, Vice-Chancellors and others, from the elite of the Allahabad City visiting him with humility and reverence and obtaining guidance from him on many a matter, of higher import, spiritual or otherwise.

5. He published years ago a number of books on Vedanta Philosophy, His "Constructive Survey of Upanishadic Philiophy" is, in my opinion, unrivalled for its masterly presentation of the spiritual revelations presented in these treatise at least 3000 years ago. In my opinion, it is still a standard book on our philosophy and mysticism.

6. After his retirement from the Allahabad University, he generally divided his time almost equally between Allahabad and Nimbal for a number of years. This gave him an opportunity of coming into close contact with the cultural and spiritual trends of the North, as also of the South.

7. Though his mother-tongue was Marathi, he knew Kannada very well, in as much as, his family had been, I believe, domiciled for over a century at Jamkhandi, now in Bijapur district. His mastery over Kannada and Marathi was supreme.

8. He published extracts from the writings of the great Maharashtra saints, Jñanadeo, Tukaram, Namdeo and Eknath with, in each case, a masterly presentation of all that these saints had stood for and preached. He had dived deep into Maharashtra mysticism and brought out a book which has a unique value as spiritual treasure not only for Maharashtrians but for others as well. He styled it " Mysticim in Maharashtra ".

9. He studied the writing in Kannada by great saints, or gurus, both in prose and poetry on spiritual subjects. He had been inspired by the manner in which these ancient gurus had brought their direct spiritual experiences to bear on the writings. His lectures under the auspices of Karnataka University on " Mysticism in Karnatak " were the outcome of his deep studies on that subject. I believe that his book on " Mysticism in Karnataka " has been almost complete, and when published[1] might throw a flood of light on the high spiritual life led in Karnataka during the last few centuries by spiritually advanced souls.

10. He availed himself of his long residence at Allahabad in acquainting himself with the spiritual and devotional literature that had grown for centuries in Hindi and its allied dialects. His " Pathway to God " in Hindi literature, published in English with original extracts in Hindi has thrown considerable light on this unique literature, and will serve as a guide to spiritual aspirants everywhere.

11. His master pieces in these four languages (English, Hindi, Kannada and Marathi) have an abiding value in the literatures of the world on subjects of absorbing interest, like spiritualism, devotion, mysticism etc.

12. Professor Ranade belonged to an ancient spiritual brotherhood that had included sages from all important communities in Karnataka. A long line of gurus had contributed materially to the spiritual revival in this part of the

1. Already published under the title " Pathway to God in Karnataka " -Editor.

country and had inspired numerous devotees and followers of this fraternity in particular, and of others in general. They had developed a cosmopolitan outlook in the midst of narrow caste prejudices. Prof. Ranade's spiritual preceptor and their predecessors (Param gurus) as also, his brothers in the spiritual life were known for their strict 'sadhanas' for years together, and had elevated the lives of many an ordinary soul who by such contact and guidance had found moorings in the spirritual field, which was also responsible, amongst others, for keeping high spiritual traditions, in Bijapur district and the neighbouring areas. Round about Nimbal, there are places where one finds Samadhis of these great spiritual leaders. A visit to these holy places has a great elevating influence on those who go there with an open or receptive mind. The holy atmosphere there is surcharged with spiritual vibrations which only those that have a capacity or a readiness to respond, can appreciate or digest to their great fortune.

13. Professor Ranade had combined in himself the best of the philosophies of the East as also of the West. The traditional philosophies of India require, for understanding and mastery, a large measure of faith in their divine or semi-divine writers, though a rational approach especially in earlier stages was not ruled out. The Western philosophy has by a large insistence on the exercise of a rational and critical faculty, developed a philosophy or systems of philosophy, which have a great lesson even for India to follow, because their methods of approach have saved many an earnest seeker-after-truth from the pitfalls of superstition and blind faith. These approaches are necessary for a full and alround development of the man. I, therefore, attach great importance to the fact that there came in the line of this fraternity a guru-himself an eminent scholar and spiritual seeker-in the person of Prof. Ranade-who combined the best in Western and Eastern thoughts, and by his contributions to them enlivened both. While always ready to accept proper and constructive criticism, he was stern enough to tell us that without proper and well ground faith in the Higher Forces, or

which an ordinary man is often an unknowing spark of emblem, one may not be in a position to know oneself, nor to know the path along which one has to go, if one has a spiritual destination to reach. It is this quality of a complete harmony between the two systems of thought that attracted to him those that had been nurtured in the old school as also those who had been brought up in the modern environments. The number of the latter category of devotees was very large. They were from the modernly educated classes who came to him with sincere but sometimes misguided doubts for their solution. They had their doubts resolved and found something new and refreshing in the manner of his approach to such problems. I believe that a large number of them went away, feeling spiritually exhilerated or blessed. Some of them became and remained his permanent followers. I have seen with my own eyes, or met, many a modernly educated person who has confessed to his feeling of having in a sense, been reborn by the great influence and teachings of Prof. Ranade.

14. Though it is true that in the last analysis, one has to depend upon oneself for one's spiritual development, especially in its final stages, it is such Gurus, like Prof. Ranade, who help one a good deal in promoting one's march towards one's higher ideal in this respct. A guru or a spiritual preceptor is a great stimulating force. He brings us in contact with Higher Forces of the Divinity spread everywhere round about us, and makes us at first dimly and then fully conscious of what we are, though for years, we had been under layers and layers of ignornnce and illusion. It is they who kindle the flame of spiritual light in us The Gurus, therefore, are always considered as great forces for bringing in illumination in one's life, while, to a certain extent, also giving one correct guidance in worldly matters as well.

15, Though in the Upanishads we have been told that there are two apparently contrary pathways for us to follow, one to worldly prosperity (preyas) and the other to spiritual well being (shreyas), I feel that ultimately both have to be

moulded in a completely "harmonious union" and "our whole worldly life" has also to be a spiritual 'sadhana' all along. This harmonization has been achieved to a very large extent on the thrice blessed Indian soil, by such gurus and their privileged disciples. The late Shri Aurobindo Ghosh worked hard for bringing about this great realization of a 'full life'. He called it 'Poornayoga'. Unless one is not properly guided in spiritual matters, one may not act correctly in worldly matters as well, because after all one has to reach one's spiritual goal by passing through the worldly scene as well. It cannot and should not be shunned. One will realise against this background the higher import attached by Lord Shri-Krishna to the expressions 'Sanyas' and 'Tyag' amongst others in the Holy Song. It is, therefore, necessary to have a Guru or a guide, who would give one a correct grounding in spiritual and incidentally on worldly matter on above lines. They would be useful to one in leading a "whole and full life' from all points of view. In the ultimate analysis, the former pathway has to merge in the latter.

16. It had been my privilege to derive inspiration from him not only in respect of spiritual matters, but in those of worldly wisdom also. His was a full and unerring guidance and, therefore, I feel sad at heart that one more great personality has been withdrawn from the world. During the last 10 years we had the disappearance from the worldly form of two great souls, viz. Shri Ramana Maharishi and Shri Aurobindo Ghosh; and now we have lost Prof. R. D. Ranade. I, therefore, feel that the departure from amongst us of these three great personalities is bound to have a depressing influence on many of us-their followers, though it is our duty and it would be our privilege to get over this feeling of depression and to carry on our work unmindful of their departure in a worldly sense. It was the essence of their great teachings that one ought to depend upon oneself all along for one's spiritual guidance and that if one were not to develop this quality of self-reliance, all their teachings would have been lost upon us. I am, therefore, trying hard to get over this feeling of sadness and helplessness, caused by the disappearance of these

three great souls. I am confident that people like myself, with the blessings of one or the other or all these great souls will carry on their work, whatever it is, high or low, that comes in one's way, with zest and in a spirit of dedication to the Maker. This process of dedication is not only highly helpful, but most elevating. It will ultimately lead to self illumination which is another word for blessedness or self-realization (Sakshatkar).

17. It has been my good fortune to have known a large number of Professor Ranade's direct disciples, more or less intimately. They have given me an insight into the wonderful spiritual experiences that they had under the guidance or the blessings or the promptings of Professor R. D. Ranade. They looked to him as a child takes to his parents and derived sustenance in the full sense of the term. It is this feeling of great attachment that was remarkable in Prof. Ranade's relations with his followers or admirers or earnest seekers between whom he really made no discrimination whatsoever. I am confident that like myself they will also get over the feeling of having become orphaned; and try to derive greater spiritual illumination from Shri Ranade's soul which would certainly hover over the places wherever his devotees live, far and near, and guide them aright by an inner process. His influence, if I can so prophesy, will be felt more and more, as days go on, in the same manner in which Shri Raghavendraswami of Mantralaya and Shri Sai Baba of Shirdi have been exerting their influence upon the weary world, for years together. These souls were never conditioned by their bodies and will always go on emitting spiritual light even after disembodiment.

18. I am hoping that Professor Ranade's heirs, as also, his immediate followers evolve a satisfactory arrangement, under which the large number of books that he has published will be brought out in cheap and popular editions in Hindi, Marathi, Kannada and English, so that they will give light to those that are thirsting for it. All his publications are

unique in many ways. They survey the whole school of Indian literature in so far, particularly as its devotional. spiritual or mystic aspects are concerned.

19. His whole life was a long ' Sadhana '. I always used to remember whenever I saw Profesoor Ranade, the brilliant description, in Shri Bhagwata, of the feelings, utterances as also, the doings of great souls under spiritual realization. They are described as casting off all conventions and limitations and dancing to the tune of their Maker in utter forgetfulness of worldly surroundings' In other words, they were wrapt in spiritual ' illumination, or had become God - mad. That, in my opinion, is the height of spiritual oneness with the Divinity. Such experiences were to me, as they must have been to others, most enthralling.

20. He had told me, on a number of occasions that Karnataka was a land of mysticism and that it would play in future a very great part in fostering spiritualism throughout India. This was why he had established his spiritual centre in Karnataka, though outwardly there was nothing charming or inviting about this place or its surroundings. I am confident that under his guidance all that was best in that region in the past will be brought out and that it will show a correct pathway to Godhood, not only to the residents in that part but that it would in fact transcend all borders, regional, linguistic, personal or otherwise and give light to all. It will in due course spread throughout India and then may pass on eventually to the whole of the world, because India has a spiritual mission to fulfil, whatever our detractors might say.

21. It is not necessary for me to close this 'In-Memorium' with the conventional expression of a hope in his soul remaining in peace ! His was a dynamic soul. It would alway, live in and work, wherever it is, for the promotion of peaces as also for the spiritual welfare of mankind, as a whole. It will always in my opinion guide earnest and even erring souls.

22. I feel that this humble tribute by me is the last service that it has been my privilege to render to that lofty soul on Prof. R. D. Ranade's demise in an earthly sense. He has entered a higher life and I am confident will be with us wherever we are. May he help us in making our life a fully purposeful one. Om Tat Sat.

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□ *Written immediately after Gurudeo became one with God.*

Gurudeo R. D. Ranade

R. R. Diwakar

I can hardly claim to be a philosopher able to say much about Dr. R. D. Ranade as a philosopher. I would however like to classify philosophers into five distinct groups. Philosophers themselves may not relish the idea. But laymen like me have to try to understand things as suits their own humble needs.

The classification would be : Those who approach the problems of philosophy intellectually and spin out a system which satisfy the logical criteria. There are then philosophers who arrive at postulates not merely intellectually but are grounded in inner experiences in their own consciousness. They may be called 'Subjective Philosophers'. There would be a third category which is not satisfied with understanding the problems intellectually and experientially but would live their own individual lives existentially for the salvation or redemption or Moksha of their own souls only. The fourth category would consist of those who would not be satisfied with individual salvation only but would endeavour for social or collective salvation. The fifth group would be anxious and dedicated not only to achieve self-realization by themselves and also collectively but would be equally busy in the attainment of abhyudaya of all that is, worldly success as well of the whole of humanity. The philosophers belonging to the fifth category would be equally active in what Isha Upanishat designates as Avidyā (avidyayā mrutyum teertwā) and Vidyā (vidyayā amrutam ashnute).

My respect amounting to reverence is not diminished even by an iota when I would like to categorise Gurudeo Ranade as a philosopher belonging to the fourth category.

I remember Dr. Sarvapalli Radhakrishnan telling me that Dr. Ranade was not merely an intellectual philosopher but a great spiritual seeker who could claim ' realization '. Dr. Ranade in giving Deeksha proved that he was anxious for collective redemption and was not satisfied by individual attainment alone.

Once when I was talking to Dr. Ranade about the wide range as well as the profoundity of his philosophical writings he said with a sense of self-satisfaction ' Rangrao, this is all play of the intellect and I do it for amusement ! The real THING (the TAT of the Upanishats) is quite different !! The obvious reference was to the 'Tatwamasi' 'That Brahma is your own Atman, yourself ' of the Upanishat.

Dr. R. D. Ranade was my professor of English when I was in B. A. class in the Fergusson College in 1916. He was teaching Carlyle's 'Heros and Heroworship'. He had a warm corner in his heart for Kannada students – his mother was a Kannada lady, & he hailed from Jamkhandi, then a Native State. I once told him, 'you speak so fast while lecturing to us that we feel we are standing under a cascade of a mountain stream. We can hardly take any notes & few of us can retain what we listen to'. He greeted me with a gentle smile and said, 'Thoughts rush in my mind with speed, so what can I do!'.

At the terminal examination of the B. A. class, after examining my answer-papers in English, Dr. Ranade affectionately called me to his residence. To my surprise as well as embarassment he said, you must take philosophy as your subject and not English language'. I did not know what to say! There were only six months for my final examination. How could I change my subject & hope to pass! With great hesitation I pleaded, 'Sir, I want to pass my examination & how can I prepare myself in six months with a new subject'. He said, 'I know you can do it. Philosophy is in your blood'. I just blushed & took leave of him. I quietly continued English studies & passed B. A. with honours in English.

Three of us, Bendre, Shamba Joshi & myself translated Dr. Ranade's book on the Upanishads into Kannada and called it ' Upanishat Rahasya '. I met him one day after its publication. He had got it read by somebody—his schooling had been in Marathi — and he said to me, ' Rangrao, the translation is beautiful; in some places it is more lucid and perspicasious than the original '. It was not empty praise. I immediately told him, ' There is reason why it is so, Sir. Kannada is nearer to Sanskrit (we have used enough Sanskrit words) and it is difficult to get English equivalents for Sanskrit words '. Dr. Ranade exclaimed, ' You are right. This had never occured to me ! It is so difficult to express in English Vedantic thought '.

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Shri Gurudev Ranade

Mr. B. R. Kulkarni, student of Gurudev Ranade was in our shop about 35 years back and casually I reproduced a Dohara of sant Kabir as under.

" मन जाये तो जाना दो ।
मत जाना दो शरीर ॥
ना खेंचे कमान ।
तो कहाँ लगेगा तीर ॥ "

At that time, the price of the post card was 5 paise. The above Dohara was written on a post card and it was sent to Gurudeo Ranade at Alahabad. I met Gurudeo at Nimbal in the year 1955 along with my brothers. That was the first time I met Gurudeo. Gurudeo told me that he had met earlier. That was a reference to the above letter which Shri B. R. Kulkarni had written to him from my shop. Gurudeo Ranade could not recollect this Dohara for 6 years.

That was how Gurudeo had divine in him. He did not talk with my brothers even though they had met him earlier.

Gurudeo was fond of ' Cinthol ' soap manufactured by Godrej Company. It was sent from Belgaum to Nimbal. He never liked heating of milk on direct fire. But the milk pot was kept in boiling water and he used to use only milk heated in this indirect way.

- S. G. Phadke

Gurudeva Ranade's Approach to Vedanta

Prof. B. R. Modak

Vedanta represents the culmination of Indian thought. God-realisation is the central theme of the Vedanta. All the problems of philosophy fall in their proper order, as God-realisation is the be all and end all of human endeavour. The Vedanta philosophy of Gurudeva Ranade is a jonit communique of the philosopher and the mystic. He has rightly pointed out that a philosophy which contains strong metaphysics, moral fervour, psychological insight and spiritual enlightenment deserves to be followed.

The Cosmological Problem : Gurudeva indicates the inadequacy of the Samkhya philosophy so far as the cosmological account of Prakrti as being the sole cause of the world is concerned. The Prakrti of Samkhya is non-sentient. But the Taittiriya Upanisad (II·6) tells us that the Brahman itself became divided into two portions, intelligent and non-intelligent. Prakrti is subservient to Purusa and is active for fulfilling his purposes of enjoyment and liberation. This shows that Prakrti is not absolute.

The earliest attempt to think of the Universe and our experience as a whole with the attitude of science and with an empirical bias is by the Vaisesikas. They have made an attempt to achieve a synthesis and a synoptic view in a naturalistic and materialistic fashion. What the Vaisesikas aimed at was the conception of the world as a systematic and harmonious whole including in it a moral order and a divine supervision. Gurudeva feels that notwithstanding this noble aim, their failure to achieve it is dismal indeed.

The atomic theory put forth by Jainism is more consistent than that of Vaisesikas. The Vaisesikas say that atoms are

qualitatively different. The Jainas say that all atoms are qualitatively the same, but the specific natures of the four kinds of elements, namely, *pṛthvī, āpa. tejas* and *vāyu* are due to the different combinations of atoms in different proportions.

The Metaphysical Problem : The Vaisesikas say that the qualities emerge one moment after the substance is produced. This is necessary for them to support their Ārambha-vāda. Gurudeva states that due to this they give a death-blow to the category of Vis'eṣa and make room for the Nirvis'eṣa condition of the Brahman of the Vedantin. Gurudeva has pointed out how the category of Samanya put forth by the Vais'esikas is falsified by the very conception of Sāmanya (P.24). Similarly the category of Samavāya also is untenable (p.25). Guṇa and Karma are adjectival and not substantival as in the example- " The red cow is running " Thus the seven categories mentiond by Naiyāyikas are reduced to only one category i. e. Dravya.

Regarding Jainism Gurudeva remarks " Without the one as the very base and soul of the Anekāntavāda and of the Syādvāda, the Jain philosophy, so far as its cosmology, logic and metaphysics are concerned, will be a bottomless and rolling philosophy (p.19).

The Problem of Logic : Different systems of Indian philosophy recognise different means of valid knowledge (Pramanas) as follows—

1) Cārvāka - Pratyakṣa
2) Vaiseṣika, - Pratyakṣa Anumāna
3) Sāmkhya - Pratyakṣa, Anumāna, S'abda
4) Nyāya - Pratyakṣa, Anumāna, Sabda, Upamāna
5) Prabhākara - Pratyakṣa, Anumāna, S'abda, Upamāna, Arthapatti.
6) Kumarila - Pratyaksa, Anumāna, S'abda, Upamāna, Arthāpatti, Anupalabdhi.

Advaita Vedanta follows Kumarila in accepting the six Pramānas.

Gurudeva points out that S'abda-pramāṇa would be a ritualistic dogma unless we mean by S'abda the eternal sound which can be validated only by ' Anubhava ' (P. 39). If we enquire into the psycho-metaphysical nature of ' Anubhava ', we find that it is an immediate, first-hand, intuitive apprehension of Reality. Reality though ineffable is experiencible. Therefore ' Anubhva ' is the only appropriate criterion of it. Here the faculty of intuition leads us on to the beatific vision. ' Anbhava ' thus blinks at intuitio n on the one hand and beatification on the other.

Gurudeva opines that Nagarjuna, the Buddhist philosopher, may be regarded as Pracchhanna Advaitin, as we find in him the reality of the One and unreality of the many. Gurudeva thinks that Nagarjuna and Gaudapada were off-shoots of the same sceptico-mystical tendency, just as six centuries later Sriharṣa and S'antarakiṣta were off-shoots of the same logico-dialectical tendency. S'riharṣa and Citsukha are like twin stars. They are dialectical henchmen of S'aṅkara. They are all great dialecticians and pay the Naiyāyikas in their own coin. These disciples have undertaken a very rigorous and unremitting but an important task of fencing round the flowery gardens grown by their masters.

Buddha was indifferent to the ultimate questions of philosophy on account of the their having little or no bearing on the moral and spiritual life of man. The Vijnanavadi Buddhists propound a theory of error which is called Ãtmakhyati. Gurudeva states that really it aught to be called Jñanakhyati or Vijñanakhyati, as in their theory is no justification for the use of the word Ãtman.

The Problem of God : Atheism is common to both Buddhism and Jainism. Buddha taught a doctrine where no place was reserved for God. But his followers raised the founder himself to the status of God. In Jainism there is no personal God or creator. Omniscience, omnipotence, omnipresence and bliss, which are predicated of a Tirthankara go to deify him. According to Nyaya, a supervisor God is

required to equate virtue with happiness and vice with misery. On the other hand Dhammapada recognises only moral law instead of God and says that virtue is followed by happiness just as a bull's feet are followed by the wheel.

The Yoga philosophy conceives God as Purusa-viṣesa. Thus it is a half-way house between Samkhya and Vedanta. In the Upaniṣads Brahman is called a bund (Setu) as it stems the flow of the stream of existence. It is a bridge connecting everything with everything. Expressions life subtle (Anu) and ubiquitous (Vibhu) are used for Brahman in order to aid understanding.

The Upanisads imply a ladder of three-fold criteria of Reason, Revelation and Intuition in an ascending order of value. Reasoning leads to antinomies and dichotomies. The S'rutis lay down right knowledge unlike the hotch-potch kind of human knowledge. Thus they are superior to Reason (Tarka). As there is limitation to reason, so there is limitation to revelation also. Hence samradhana or intiution is pointed out as the final criterion (Brahma - sutra III.2.24) God can be realised in meditation as testified by S'ruti and Smrti. Brahma-sutra I. 1.19 *asmin asya ca yogam sāsti* indicates that the worshipper is absorbed in God at the time of liberation. The conjecture of mere similarity (Samya) is set at rest by this sutra.

Though Tarka can not lead us independently to reality, it can still be ancillary. Inference may support vision. Reason is nearer to intuition than to revelation. S'aṅkara takes Manana to mean logicising. But Gurudeva thinks that Manana is really taking glimpses of God with intermittent breaks. Nididhyasa is continued realisation. The real criterion is Anubhūti in the state of Saṁradhana with Yaugika pratyakṣa and Anumana resulting therefrom as subservient to intuitive perception.

Is God personal or impersonal ? Both kinds of characteristics are attributed to him. In Brahma-sūtra III. 2.15 God

is said to have form for the specific purpose of meditative worhip. The general consensus of the texts points to Brahman's being Arūpa. Gurudeva opines that God is trans-personal. The category of personality does not apply to Him. Though we may not know what God is, we must grant that he is. The seer can enjoy him in silence without characterising Him by words.

The Relation of God to the World : The schools of Nyaya, Mimamsa and Ramanuja as well as Madhva uphold realism. According to Madhva Soul and Nature are different from God, but this does not mean that they enjoy a status independent of God. God only is independent. Prakrti is the material cause and God is the efficient cause of the world. Creation begins with the disturbance in the equilibrium of Prakrti by God. According to Badarayana God is immanent in the world and also transcendent. He is the inner ruler of the universe (antaryamin) and pervades the whole animate and inanimate world.

According to Gurudeva Brahma - sutras II. 1.21--23 do not seem to have been accurately interpreted by any commentator. His interpretation is as follows;- If we identify God with the individual self (Itara), the objection that He does not help the performance of good actions will stick to him. If we say that he is different (Bheda) from the individual self, the objection will press against him all closer (Adhikam), because he can not prevent the performance of bad actions. These objections would be obviated (Anupapatti) if we take the inclusive or the emanational point of view and regard God as including within himself both good and evil, just as the category of stone includes within itself emeralds and pebbles. God is to be regarded as all - inclusive. Physical and moral evil have a place within God, though the responsibility for them rests principally on the autonomy conferred by God upon nature and the selves (p.96).

The world is a sportive manifesation of God. The metaphysical significance of sport is that Brahman manifests itself in Jaḍa and Jiva through sport. According to Gauḍapāda,

the creation can be attributed neither to enjoyment nor to pastime on the part of God, but it only flows from God. After all none can boast of having given a rational explanation of God's ways. As in many other fields, reason has 'shot its bolt and has failed dismally.'

Causality and Appearance : The Buddhists deny the cause altogether and say that creation proceeds out of void. Naiyāyikas maintain the non-existence of effect in the cause and state that effect is something new. The Sāmkhya philosophers hold that the effect is existent in the cause, which is a potent effect. The Advaita Vedānta asserts the reality of the cause alone. Bauddha and Nyāya schools advocate Asatkāryavāda, the doctrine that the effect is not existent in the cause, whlie Sāmkhya and Vedānta hold Satkāryavada, which says that the effect exists in the cause prior to its manifestation as effect.

Gurudeva remarks that Satkaryavada and Asatkaryavada are very unhappy expressions. The Madhyamika school of Buddhism with its doctrine of universal nothingness *(sūnya-vada)* can be said to be Asatkaranavada or non-existence of cause, while the remaining three join hands in upholding Satkaranavada or reality of the cause, atoms constituting cause in Nyaya, Prakṛti in Samkhya and God in Vedanta. To Gurudeva Ranade, Pratitya-samutpada of the Buddhists seems to imply the doctrine of non-creation or Asamutpada in intuition or Pratti. The Asamutpada doctrine of the Buddhists thus comes quite near to the Ajati doctrine of the Advaitins (p. 102).

Naiyayika are Asatkayavadins, according to whom the cause and effect are dissimilar, as the effect possesses novel characteristics. They argue that if the effect were already contained in the cause, there is no need of exertion to bring it about. The Vadantins refute this view and support that the effect is already in the cause. According to them cause and effect are identical. The true view, however, in this respect may be that Karana, is present in Karya but is transformed by exertion. In the cause the effect is in an unmanifest

form. So far as the effect is pre-existent in the cause there is identity between the two, and in so far as there is transformation and the two bear different names, namely, cause and effect, there is difference between the two. Thus we see that the relation the cause and effect is not of pure identity nor of pure difference, but of identity-in-difference.

It is argued that the world being unitelligent and impure can not take its rise from intellgent and pure Brahman. S'aṅkara argues that such dissimilarity between cause and effect is sometimes seen. Hence the doctrine of identity of cause and effect is not stultified. The world is ultimately Brahman itself. This Ananyatva is a hard nut to crack for Madhva, who wants to maintain separteness of cause and effect even in the state of absorption.

Though God is not the cause of the world, as he is beyond the phenomena of space, time and causality, from the Vyavaharika point of view we have to attribute causality of God. He as a cosmic spider goes on spinning and weaving the world and reabsorbing it into himself (Muṇḍaka I. 1.7). Or, again, as from the well - lit fire thousands of scintillations arise and into it are resolved, similarly from the immutable Brahman manifold beings come into existence and into it are merged (Muṇḍaka II. 1.1)

Buddhism talks about two truths, the esoteric and the exoteric, one for the philosopher and another for the layman (Parinispaniṣpanna Satya and Saṁvṛti Satya). Jainism speaks of Nis'caya and Vyavahara, Philosophy and commonsense. From the philosophic point of view the self remains absolutely in its own nature, but from the commonsense point of view it does good or bad actions and enjoys or suffers their fruits. Gauḍapada has rightly pointed out that the doctrine of the grades or degrees of reality is a mere compromise between monism and pluralism. He does justify ethics and Upasana and therefore for the sake of these recognises the reality of the world of experience.

Bādarayaṇa also maintains the doctrine of a two - fold reality. The word Lokavat is used at least five times in the

Brahmasutras to indicate that some things not noumenally real are taken to be so only phenomenally, because they serve a practical purpose. According to Badarayana, Brahman is the sole reality and the world only an appearance superimposed on Brahman and having no reality of its own. This is what S'ankara means by saying that the world is Maya. It must be noted that by Maya he does not mean absolute unreality, but only an appearance of Brahman, a lower reality as contrasted with Brahman, which is the highest reality. To S'ankara the world is phenomenally real and noumenally unreal. He was the first in India to bring into vogue the distinction between empirical reality and transcendental reality.

The empirical reality of the world is denied by Vijñana-vadi Buddhist. This view is refuted by Badarayana (II.2.28). It is maintained that the world can not be regarded as non-existent as it is actually found. This is spiritual realism of the Advaitin. The Sutrakara further criticises those, who like Naiyayikas maintain that the world is absolutely real. Just as the dream world is negated in the walking life, so the walking world is negated in the ecstatic state. The world appears to be real only upto the state when the soul realises its identity with Brahman. The world takes on a new perspective to the God - realiser.

The Problem of Self : The Naiyayikas regard the self as an eternal, indestructible and infinite substance. It has consciousness as its adventitious quality. S'ankara states that the self being identical with Brahman cannot have for its nature anything other than consciousness. There is no knowledge in the state of deep sleep, because there is no object to be known.

S'abara, the commentater of Mimāṁsā- sūtras gives the following arguments for the existence of the self :-

1) The self is the seat of Apūrva.
2) Moral values require that the sower and the reaper of an action must be the same.
3) Transmigration also implies the existence of the self

4) The self exists as a synthetic unity of apperception.- One feels by hand what one sees by the eyes.

The self according to Prabhakara is unconscious or Jada. But in that case the expression Sva-saṁvedya becomes meaningless. Kumarila, on the other hand, holds that the self is conscious or has Jñāna-śakti even in Suṣupti. For him the self is conscious and is an eternal unity of subject and object (I am I). Thus Prabhakara on the whole inclines towards Nyaya while Kamurila inclines more towards Vedanta. some consider self as atomic in size (aṇu), while others say that it is pervasive (vibhu). Gurudeva points out that aṇu means subtle (not necessarily atomic), and hence it transcends all spatial limitations.

Is self consciousness itself, or is consciousness an attribute of self? Ramanuja, Madhva, Nimbarka and Vallabha all understand the word Jña in the sūtra II. 3. 18 as knower, but Śaṅkara takes it as knowledge. Gurudeva thinks that the cryptic expression Jña may be taken both as knowledge and knower, just as Brahman is taken both as material and efficient cause. From the intuitional point of view it is immaterial as to whether the self is knowledge or knower, because spiritual experience transcends the subject and the object as well as the relation between them.

According to Samkhya Prakṛti is the doer and Purusa is the enjoyer (Bhokta). Gurudeva thinks that instead of this vicarious suffering on the part of Purusa, the individual soul itself might better be regarded as both the doer of and the sufferer for his actions. He feels that it would be better to interpret the word Ubhayatha in the Sutra II.3.40 to mean that the individual self is both the doer and the sufferer.

The Vedantins hold that God is a general cause, while man is an occasional cause. The responsibility is thus fixed on the Jiva. Gurudeva explaining the adhikaranas 14 to 16 in Brahma-sutra II. 3 points out that man is neither a free agent nor a bare automation in the hands of God, but that he is an actor under the supervision of God, and God assigns

to him fruit according to the quality of his actions. God has given autonomy to man. He does not interfere with man's freedom.

Though it is the individual's actions which determine the fruit, there is place for God's grace. Badarayana says that Prarabdha Karma will be destroyed only after the fruits thereof are experienced (IV. 1.19). The saint Ekanatha and the saint of Umadi used to say that by the grace of God effects of even Prārabdha Karma might be destroyed. Gurudeva has reconciled both the doctrines thus : " From the psychologico-philosophical point of view we might compare our conscious life to the surface of an ocean below which are hidden marine creatures of various shapes and kinds in the form of our past actions. Most of these will lie dormant, but some of them might rise above the surface and begin to have efficacy, when they might be cut down by the sword of God's grace (p. 129)

As regards the relation of self and God, the Sūtrakāra seems to enumerate three views, namely those of plurality *(aṁso nānāvyapadesat)*, unity *(anyathā cāpi dāśa-kitavatvam adhiyata eke)* and illusion *(ābhās eva ca)*. The last view synthesises the first two views by saying that identity is noumenal while plurality is phenomenal. Ābhāsavāda, Pratibimbavāda and Avacche - davāda in Advaita advocate non - difference between self and God.

The Ethical Problem : The sublimity of Buddhism lies in the message of peace and contentment. Buddha points out that every thing is fleeting. As a matter of fact no darker picture of human life can be drawn than what Buddha has done, and yet like a great hero he has fought and made the conquest over desire, which is the root cause of all miseries and has veritably shown the way which leads to Nirvāna. It is the well-known eight-fold way consisting of right faith, right resolve, right speech, right conduct, right living, right effort, right thought and right concentration. This can be reduced to only three things viz. knowledge *(prajña)*, conduct *(S'ila)* and intuition *(samādhi)*.

Gurudeva opines – consistent with the blessedness of self-realization that Buddha had attained, the Buddhistic ethics should have been activistic, bold, optimistic and based on the recognition of devotion to God. But in fact it is passivistic, pessimistic and atheistic in character. It suffers from too much stress on suffering. The aim of spiritual life as in the Bhagavadgita is to go beyond pessimism into the reign of the supra-sensuous bliss of the Brahman and be one with this source of joy and energy. Unlike Buddnism it stands for activism and spiritual optimism (p.138).

The Jainas hold that the ethical life is self-sufficient and supported by self-efforts only. Nay, it will lead us further to spiritual life and culminate in the condition of the Tirthankara. Gurudeva remarks that without the central virtue of God-realization the structure of morality in Jainism or Buddhism will topple under its own weight.

The Yoga takes a middle position between the Sāṁkhya and the Vedanta. Though it has its learning towards Sāṁkhya so far as its speculative philosophy is concerned, on its practical side of personal experience it agrees with the Vedānta. The Yoga ethics teaches virtues in common with Buddism and Jainism. The five great virtues of Ahiṁsa, Satya, Asteya, Brahmacarya and Aparigraha are known as Yamas or restrainsts on natural impulses, while the other five great virtues of purity, contentment, penance, pursuit of intellectual, moral and spiritual disciplines and devotion to God are known as Niyamas or the regulative principles of Yogic life. Whereas the virtues of the former group are more social and negative in form. the virtues of this latter group are more individualistic, positive and indicative of a higher degree of intellectual development and moral consciousness Incidentally it is interesting to note the parallelism that exists between these ten virtues and the ten Commandments which we come across in the old Testament.

Great credit must be given for subordinating both Kama and Artha to Dharma or duty in the Pūrva Mimāṁsa and for subordinating Dharma also to Mokṣa in the Uttara Mimāṁsā i. e. Vedanta.

Regarding the absolutistic philosophies the charge is often made that if everything is Brahman and there is no difference between good and evil, there would be no incentive to the acquisition of virtue and that moral life would be entirely robbed of its meaning. To this Gurudeva replies- "In a way the charge is correct. The Brahman does go beyond the conception of good and bad. But be it carefully noted even at the start that the way to the Beyond is easier to be found through the good than through the bad, for even the customary and the conventional good represents certain essential and permanent features of the highest good, viz. the life in Brahman."

The relation of Karma and Jñāna can be looked at from five different view-points. The early Mimaṁsā takes the extreme position that action alone is the import of the Vedas and that nothing which does not become subservient to action is worthy of being considered except as an Arthavada. There are two schools of later Mimāṁsa which believe in the combination of Jnana and Karma. Tha difference between them is that whereas Prabhakara thinks that Karma is superior to Jñāna, Kumarila thinks that Jñāna is superior to Karma. Then there comes the fourth view which looks upon Karma and Jñāna as having equel status. The fifth view, that of S'ankara holds that Jñana alone leads to Mokṣa. It must be remembered that Jñana means direct realization of Brahman, and not merely intellectual understanding. If man were to find his identity with God by means of an exclusive one-pointed devotion, knowledge and surrender, he will also transcend the moral and the active life and yet be the source of them both.

The Summum Bonum : Almost every school of Indian philosophy regards this worldly life as a mere sojourn of a pilgrim, who has to traverse the path 'from darkness to light, from falsehood to truth, and from death to immortality.' The concept of Nirvana in Buddhism implies rooting out of desire and the cessation of all suffering. It is the destruction of Avidya. In its ethical aspect it denotes equanimity. On the mystical side it stands for realisation of supreme bliss.

The Jain ideal is to reach the highest state – that of the spiritual superman or the Tirthankara, who possesses infinite knowledge, infinite bliss and infinite power. Jainism makes a distinction between Arhat and Siddha, which is analogus to the Vedantic distinction between Jivanmukta and Videhamukta.

Absolute cessation of all sorrow constitutes the summum bonum in Nyāya philosophy. After attaining to this state the soul becomes bereft of even consciousness, not to speak of the senses. When the sensuous element is eradicated forever, how can there be a possibility of the soul's ever experiencing any pleasure or pain ?

The Sāṁkhya presentation of the Kaivalya is the descrimination between Puruṣa and Prakṛti. Just like the Nyāya ideal, the Sāṁkhya Kaivalya is negative. It is removal of suffering and makes no room for beatification or joy. This summum bonum smacks of intellectualism, because the isolation of Puruṣa is an intellectual state.

On its affective side the Yogic ideal implies painlessness and desirelessness. Ānanda is regarded as inferior, constituting only Saṁprajñata Samadhi. But it may be questioned whether there is anything higher than Ānanda. Ontologically Yoga upholds Kaivalya or isolation i. e. separateness of Puruṣa from Prakṛti. The mystical side reveals the ideal as visualisation of the self in its own form.

Self-realisation constitutes the summum bonum according to Vedanta. The ultimate aim of the Vedanta texts is to inculcate a life of meditation or contemptation, and they teach intuitional realisation which is concrete, not merely intellectual knowledge which is abstract. A study of the problem of mystical realisation in Vedanta would show that realisation is a combination of Knowledge, Yoga and Bhakti. A full-fledged life of mysticism reconciles alike the claims of intellect, emotion and action It would be wrong to say that mere intellect, mere emotion or mere action leads to the realisation of the supreme ideal.

Three varieties of meditation symbolic (Pratikopasana), qualitative (Gunopasana) and unitive (Ahaṁgrahopasana) can be culled out from the sūtras as suitable to aspirants of different temperaments. These varieties of meditation may also describe different aspects of the Lord. Bādarāyana advocates meditation on the whole of the cosmic person whose head, eyes etc are the heaven, the sun and the moon and so on This contemplation on the Vaisvānara in the Chāndogya (V.2.1.) may be compared to the meditation on Puruṣa in the Rgveda, the cosmic person in the Kathopanisad or Visvarupa in the Bhagavadgita. The word used in the Sūtra (III.3.57) is Bhuman, and the Sūtra may therefore imply meditation on the infinite itself as in the state of realisation. Gurudeva remarks- " This, however is a question of no meditation but of experience. "

In qualitative meditation on God, we have to fuse together such qualities as bliss, omniscience, omnipresence and omnipotence. In unitive meditation we are directed to meditate upon self as self. The Bhagavadgitā asks us to visualise the self by the self (VI.20). The Bible also gives expression to the same doctrine which it says-"I and my father are one." When the self is looked upon as the setf, the duality disappears. Gurudeva remarks - " This is the secret of meditation " (p. 165).

We can attain to illumination even in this life (Jivanmukti). which accrues from a sense of identity, If there is no interrupting factor. It is not easy to have liberation here and now, as there are many impediments. Impediments, however, are not insurmountable, and hence an aspirant should not sit with folded hands postponing striving after realisation. Is intellectual conviction enough or must there be intuitive experience of God ? Badarayana specifically points out the significance of actual self-realisation. In fact there is no difference between realisation and liberation.

Brahmasūtra IV. 4.4. points out that the released soul becomes non-different from the highest Brahman. It does not return to this mundane existence. It participates in the

perfection and powers of God, except the power of creating and sustaining the world. Gurudeva thinks that there is an intimation of approximation, an asymptotic approach to God, which would be the highest fact of experience.

In the state of release, has the soul body and mind or not ? According to Bādari the released soul has neither body nor mind. Accoording to Jaimini the released soul has body and mind. Bādarāyana sets aside the controversy and states that the released soul can have either embodied or disembodied character.

Gurudeva had first-hand knowledge of both the Western and the Indian philosophies. Hence he could very well compare thought, "The Idea of the Good is the only ultimate reality in Plato, similarly the Idea of the Great is the only ultimate reality in the Vedānta, all other things being mere appearances" (p. 21). "Bādarāyaṇa, S'aṅkara and even Kant declare the empirical reality and transcendental unreality of the world" (p 116). "Just as Logic sprang full blown from the head of Aristotle, Ethics sprang full blown from the head of Buddha Like Aristotle's golden mean, Buddha also asks us to go by the 'Middle path', which is free from self-indulgence on the one hand and self-mortification on the other" (p 137)

Gurudeva had many spiritual experiences. Hence he could intuil the meaning of the Brahma - sūtras He points out that the word Brāhma (Iv. 4.5) most undoubtedly refers to the Brahmananda - valli of the Taittiriya Upaniṣad, where the topic of discussion is what consiitutes the Brahmānanda. It is a hundredfold of the unit of the highest human happiness imaginable The highest stage of the released soul is in experiencing the Brahman. The highest state is that of bliss and intelligence together (Cidānanda). This is the highest liberation, there being no conflict between contemplation and beatific life.

Shree Gurudeo and Bodha-Sudhe

Prof. Suresh Gajendragadkar.

Bodha-Sudhe (or nector of Illumination) is a book-let of the sayings of Shri. Gurulingajangam Maharaj, also known as Shri. Nimbargi Maharaj. These were neither dictated by him nor written by him; but one of the disciples Shree Raghunathacharya Adya collected them from the discourses and wrote them out. And there were many manuscripts available.

" Shree Maharajawar Vachan " was the title of the book-let published in 1908. But Shree Gurudeo, with the help of a couple of his disciples, did a thorough research of all these available manuscripts and finalised a copy and printed it as " Bodha-Sudhe. " He once said " I have spent more time and energy on this book than any other book."

The more you read the books of Shree Gurudeo and read these sayings of Shree Nimbargi Maharaj, you come to understand the deep meaning of this sentence. I think that whatever he wrote before and after was the detailed exposition of what Shree Nimbargi Maharaj has said in small cryptic sentences loaded with deep meaning.

In this article, I would like to give a few examples to prove the point. A detailed study however will be published after a few months.

There is a special emphasis on morality and ethics in the teachings of Shree Nimbargi Maharaj. In fact, the ethical and moral behaviour forms the foundation of mysticism so much so that he has even said that the strength of character of conduct is greater than strength of God. To drive the evils and anxiety, meditation on the name of God is the only remedy. Everything should be done for the

sake of Atman. This is the real highest good way of behaviour.

Shree Gurudeo emphasizes that the moral preparation is a necessary condition for the attainment of spiritual ideal. He has said " A mystic is necessarily a moral being, so much so that a moral mystic is tautology and 'immoral mystic' a self contradiction." Shree Gurudeo while discussing the ethics and virtues to be imbibed, puts in the same argument and proves how God devotion is the highest virtue. " The moral virtues have been regarded there as exemplifications or specifications or exfoliations of one central virtue of God-devotion." He has discussed this topic in details in " Pathway to God, in Hindi literature " with reference of the letter written by Tulsidas to Mirabai and in " Bhagavadgita as a philosophy of God Realisation " taking a few examples of virtues and showing how God realisation-God devotion is the centre of these virtues. Shree Nimbargi Maharaj has said the same thing in one sentence " Everything should be done for the sake of Atman." This is the real highest good. He further pointed out that in the doctrine of self-realisation, the ethical and mystical processess became one.

Shree Nimbargi Maharaj has mentioned in a few pithy sentences the importance of Sadguru. ' Sadguru is one who has become one with the Unrevealed-Reality. It is very difficult to come across such Sadguru and receive initiation from him. You should follow the instructions of Sadguru, meditate and see the light of God. "

Shree Gurudeo has written chapters in each of his treatises about the necessity of Sadguru and the Name of God which one receives from him. He has written about the physical, moral and mystical functions of Sadguru. It is the grace of Guru which guides the devotee and helps him both in worldly and spiritual matters. Shree Gurudeo has written about his Sadguru with intense devotion because of his genuine experience of and deep gratitude to Shree Maharaja. Some of the readers may be remembering the sentence he

uttered (Message he gave ?) as the reply to the speeches on his Amrit-Mahotsava (at Jamkhandi). He said exactly the same words " Guru is the ' Unrevealed Reality ' (गुरू म्हणजे गुप्तरूप). "

Shree Gurudeo has written on methods of meditation wherein he has mentioned about uttering the name, always while working, or doing duty. He has discussed the methodology of meditation and stressed the importance of remembering the name of God making use of the rhythm of inhalation and exhalation, as if counting beads with breath.

Shree Gurudeo has discussed different methods like ideological, moral and mystical, only to prove that the mystical method is the method to be followed by the devotees. Also he has elaborated on the physiological elements (like Prāṇayam, Asanas, Kundalini), the psychological elements and devotional elements in the meditation. " Without Bhava or Bhakti, no realisation is possible " is his last word.

This detailed discussion about remembering Name of God has been given in very brief by Shri Nimbargi Maharaj. " The body alone should be engaged in work while the mind and soul should be completely engrossed in Atman. You should consider meditation as your prime duty and work with your hand while mentally repeating the name of God all the time."

The self-realisation has been put in one sentence by Shree Nimbargi Maharaj. He says " Thus if you extract Self from human body and see Him in this birth only, you will not be born again on this earth. There is no doubt about this." He confidently promises.

Shree Gurudeo has written in every book about self-realisation about vision of God as if in mirror etc. He has written a chapter in 'Bhagvadgita as Philosophy of God-Realisation' on this sublime vision of God - the luminious reality which comes out of us in ecstatic state of consciousness and appears to our vision in our own form. He further

gives many examples from Upanishads, not forgetting that he has discussed this in his ' Constuctive Survey of Upanishadic Philosophy.' He mentions " Self-realisation alone costitutes the Summum Bonum ", which is only a different way of saying what Shree Nimbargi Maharaj has said in one sentence.

The last and most important aspect is the effect of Self-realisation. Shree Nimbargi Maharaj has categorically said " Swa-rajya or Real freedom consists in the enjoyment of the unending Bliss of Atman. In this kingdom, there is ever increasing joy without the slightest tinge " of sorrow.

Shri Gurudeo has written volumues on this Bliss, the beatific experience, in every one of his books. In fact he was to write a book on the Philosophy of Beatification. The beatific joy is one of the special subjects of Shree Gurudeo. He was enjoying this beatific joy. So he mentions that the devotee, while enjoying the mystical experiences of the sublime, merges in to the ocean of Bliss and his beatification is ineffable. Shri Gurdeo with all the force asks " why not make beatification itself the pivot and fulcrum of Reality ?" " Bliss is Brahman ", is his theory of Beatification. Thus we have seen some cases how Shri Gurudeo has put forth philosophically and scientifically what Shri Nimbargi Maharaj had said from his mystical experiences. Shree Gurudeo could explain it, only and only because he too had the same experiences.

We know that Shri Bhausaheb Maharaj had told the devotees especially Shri Nagappa grandson of Shri Nimbargi Maharaj, that Shri Gurudeo would take the fame of Shri Nimbargi Maharaj all over the world. And these words did come true. We have deep faith in Shri Gurudeo's mission of life. The reason why he was sent on this earth was this.' He was a ' Bhashyakara' (the only one) on the Sutras written by Shri Nimbargi Maharaj.

May His Grace make us understand his greatness.

Gurudeo R. D. Rande's devotion to his Spiritual Master.

Dr. P. M. Upadhye, M. A. Ph. D.

India has had an immemorial tradition of spiritual life, dating back to the age of the Rigveda and in fact, India's soul lies in spiritual life, rather than in the mere material worldly life. There were illustrious and celebrated sages like, Vamana, Bhrigu, Yajnavalkya and many others who laid down the firm foundation of the spiritual lineage continued for many centuries. These sages never went beyond the frontiers to conquer any one, never coveted that which did not belong to them but they were always God-intoxicated persons whose mission was to glorify the God and show the people the way of spiritual life to reach the Lord. As seers, they were all spiritual masters who trained their disciples too become the spiritual teachers. It is needless to emphasize the importance of such spiritual teachers. It is needless to emphasize the importance of such spiritual Masters. The Upanishads, the very treasure of spiritual life proclaim to the world that only he who has an Acarya - a spiritual teacher will be able to know Him. Shankaracharya also says that there is no parallel example to the Spritual Master in this world since he alone gives him God - knowledge and makes him fit to be a successor to Him. All the Saints of all sects have admitted the value of a 'Sadguru.' Gurudeo R. D. Ranade though a spiritual Master of many devotees is also no exception in recognising the importance of the spiritual Master. An attempt is made here to understand Gurudeo's devotion to the spiritual Master, H. H. Bhausaheb Maharaj of the Nimbargi pantha. H. H. Bhausaheb Maharaj was a spiritully intoxicated person. Gurudeo believed that unless one be initiated by 'Sadguru' in the path of selfrealisation, one cannot attain the goal of mystic life. According to Gurudeo, the miracle monger is not a guru, he alone is a real

Guru who leads to liberation, he who instils in our mind the life of the Self and dispels the darkness of ignorance, be called a real spiritual teacher. Such a spiritual teacher uplifts the world and becomes an example for the various kinds of Bhakti. 'Sadguru' means he who shows the sacred but secret form of the Lord. Bhausaheb Maharaj fulfilled all these conditions and that was why Prof. R. D. Panade, a great intellectual giant of this age was attracted, towards him. He was a worthy disciple of a worthy spiritual teacher.

From the day Gurudeo was initiated in 1901 by H. H. Bhausaheb Maharaj, he had a new birth, it was not a physical birth but a spiritual birth and at once Gurudev Ranade was completely changed. It is true that he had a philosophic bent of mind; his first meeting with his spiritual Master transformed him and he started believing in his words in the beginning, his devotion to Him was simple, desire oriented; but it was a genuine one. He got the brilliant success in the Matriculation examination in getting the Jagannath Shankarshet Sanskrit scholarship. This event doubled his faith in his teacher. In the course of time, his faith in the teacher turned to be a guiding factor in all secular as well as spiritual matters. Gurudeo as a devout disciple used to practise 'Nema' or meditation on the name of God bestowed on him by his spiritual Master and he realised that 'Sadguru' was everything in his life.

Gurudeo had to face many worldly mundane problems and he was very tormented by the threefold pains viz : worldly-physically mentally and intellectually. At such a critical juncture, he used to write with devotion to his spiritual Master, and prayed Him for grace. Gurudeo says the grace of the Guru, like a true mother rears up the spiritual aspirant on the lap of adhara-shakti and swings him to and fro in the cradle of the heart like a true mother; again the grace of the Guru waves lights of spiritual illumination before the aspirant and puts him on the ornaments of spiritual gold. It is better that one should remain silent and silently bow to the feet of his Master. He further says regarding the worship of the teacher " Let me burn

the essence of egoism, wave the lights of self-annihilation and cling to the feet of the Guru with the feeling of absorption. Let all my senses sing the chorus of unity and throw upon the feet of the Guru, a handful of flowers or praise; Let all my life be devoted to Thy service, Oh my spiritual teacher." These sentences from the various works of Gurudeo will display his full faith and devotion to his spiritual Master.

Gurudeo was tested by his spiritual Master in many ways and Gurdeo had passed all such tests and earned Guru's praise and grace on many occasions. When Gurudeo had a serious illness and lost hopes of life, he composed a pathetic song like that of Samartha Ramdas in which he conveyed to his spiritual Master about his mental condition and prayed him to shower His grace on him and strengthen him in his 'Nema-Sadhana' or meditation. His teacher was moved and he had sent 'prasad' to him and thus he saved him from the serious illness. Gurudeo realised the grace of his Master and he was drawn nearer to him than before. In his life, Gurudeo could see the hand of his Master behind all happenings and events. Devotion to his spirutual Master became a true vow throughout his life.

In his meeting with Annie Beasnt, Gurudeo at once realised how - great and spiritually advanced his Master was when he was advised by his teacher to stay with him at his place. Gurudeo obeyed him and - stayed with him. This shows his love and devotion to his teachear. In one of his letters to his Master, Gurudeo humbly worte " It is better to call you Atmadeva the title you fully deserve. You are indeed the President of the congregation of the Bhu-devas at Hinchageri." What a glowing tribute paid by Gurudeo to his Master in glowing words. His was unflinching faith in his Master.

His Mister's words were Sruti to Gurudeo. He never thought that his Master's voice was human but it was a divine voice to him. He was a living embodiment of God

and as such Gurudeo was always humble and modest before him. In fact, it was a great wonder to the people that a man like R. D. Ranade who was an intellectual giant in western thought and education oriented, a great writer and a mathematician had found His Master like. His Holiness, Bhausaheb Maharaj not so much educated or rich or an artist. But it was no wonder to Gurudeo because, Gurudeo could see in him the spirit of God and not the physical body. Ordinary people look upon the teacher in his body, not in the spirit of God. R. D. Ranade, as an aspirant, could see the God - intoxicated Man, in H. H. - Bhausaheb Maharaj and that was why even when the mortal body of the teacher fell down on the ground, he could see the real spirit God in him, the very immutable, unchanging eternal principle. This was the realisation of Gurudeo till his last breath. It is true that as a human being, Gurudeo was full of emotions when he heard the news of the death of his Master, he wept so much so that the pillow cover was - completely wet due to his continuos tears. This was quite human in case of Gurudeo. It will show his ardent devotion to his Master.

H. H. Bhausaheb Maharaj advised Rambhau to compile the devotional songs in the Hinchageri panth. Rambhau readily agreed to do this job and he published ' Nitya-nemawali' with a very fine scholary introduction in which he had traced the history of the spiritual lineage and Hinchageri Sampradaya and also touched some of the biographical date of the great spiritual Masters of that Sampradaya including his own spiritual Master Bhausahab Maharaj. Gurudeo says that H. H. Bhausaheb Maharaj was very great since he knew the 'Atman' he was the knower of Atman or Brahman; he brought out the essence of the Upanishadic philosophy on the basis of his own experience. viz. realisation of 'Atman.' Bhausaheb Maharaj was very much pleased to see this work edited by Gurudeo and he praised him. Thus Gurudeo earned a favour of his Master due to devotion. Gurudeo felt that he could undertake the work and completed it due his Master's will and encouragament and moreover His favour. Swami Vivekanand also gave credit of his

success to his spiritual Master. The great Saint Jnaneshwara is so humble that in every line of his work, he refers to his teacher without whom he say he cannot do anything. Gurudeo belonged to this illustrious tradition in accepting the Master as everything in life; without him, his life was nil.

Gurudeo had all spritiual experiences from sound, colour and odour etc. But he never claimed to be a 'Siddha'. He had always in his mind the very greatness of his Master and before him, he thought himself to be very small one. In his 'sittings' at Nimbal many a time words of his Master were commented and Gurudeo used to explain the hidden meanings therein. On such occasions, he was very mute and humble and he paid rapt attention to the words or letters of his Master read out in such sittings. What a great devotion of Gurudeo to his teacher? All the nine kinds of Bhakti-viz, salutation, rememberance, adoration, worship, friendship etc. were seen in Gurudeo's speech, action and his dealings in every day life only with reference to His Master.

Gurudeo's innermost feeling was that due to his Master's blessings and grace he was alive and able to do the work; without him his life was an impossibility. Such was the true devotion to his teacher. As Shri Jnaneshwar Maharaj says that a true devotee will not touch the scriptures except the words of spiritual teacher, such a devotee loves the servants of his teacher as his brother and he looks upon the house of his teacher as his own; no other house is his. This is literally true with Gurudeo. Gurudeo believed in each letter of his spiritual Master, he loved those who came from his Master's house and looked upon the Hinchageri, the very abode of Bhausaheb Maharaj as his own. Gurudeo had established his house near Hinchageri and in a dream, he got the message that Maharaj had gone to Nimbal. This will explain how and why Gurudeo established his spiritual abode at Nimbal and stayed there till his last breath. It may be stated that Gurudeo's was heroic sacrifice for God and in a way for his Master. God and spiritual Master are in

a way one. He had absolutely surrendered himself to his teacher and in course of time, Gurudeo became a spiritual teacher of many Sadhakas. But he remained as a humble servant of his spiritual Master. We see many persons telling the most wonderfully fine things about charity, goodness, equality ; but it is only in theory. It is verbal knowledge. Gurudeo never talked about, but he carried theory into practice.

In worldly life, Gurudeo rose to higher status as Vice-chancellor of Allahabad University, President of Philosophy Congress and a great intellectual and an authority on the Upanishadic Philosophy ; but spiritually he was above all these worldly things. He was never involved in any worldly matter ; he lived in the world but he was not of the world. His spiritual progress was due to his spiritual Master as he often used to say. Such was his humility.

Gurudeo believed that even harsh or bitter words of his Master were nector-like sweet. Once his Master wrote to him in some what harsh words. His reaction was that these words of the Master could not be harsh but they would do a great benefit to him.

Lastly it is better to refer to the letters of his Master sent to him or by Him. Gurudeo had a special love for such letters or correspondence with his Master. Gurudeo had kept these letters in trunks for safety purpose. He used to see that they were kept in tact. According to Gurudeo, the letters of Bhausaheb Maharaj are nothing but the fine writings of the Mystic man. That was why many a time, some letters were read at the time of sittings and Gurudeo himself used to explain them. On such occasions, he used to go in trance; he could remember his golden days-spiritual days with his Master. When such letters were read, no other reading either of Dasa-bodha or any other work took place and Arati was immediately lighted. Such was the importance of the letters of the Master. When the letters are read, it is as if Sruti is read. Whenever Gurudeo used to go out, the trunks containing the letters of Maharaj were safely carried

with him as a true treasure. In 1957, when he was very weak and not able to walk ten steps at Poona station Gurudeo went to the compartment where this treasure of Maharaja's letters was safely placed and saw it personally that it was quite safe. What a great devotion of Gurudeo to the spiritual Master's letters? It had no parallel in the human history about such devout devotion for the letters. Till his last breath Gurudeo followed this practice. Before two-three days of his Mahasamadhi, Gurudeo went upto Hori-a place facing the road to Hinchageri of Maharaj and came back. He saw that spiritual place before he departed from this life and paid his homage to his Master.

When Gurudeo became 60 years old, there was a suggestion to celebrate the occasion. Gurudeo became serious and he immediately asked " Has Bhausaheb Maharaj celebrated his 60th year ?" When Maharaj had not done such a thing he would never think of such a celebration even in a dream. This was his devotion to his spiritual Master. Gurudeo's concept of spiritual teacher consists of not of a body of a teacher but of his bodiless spirit ever fresh and eternal. Gurudeo lived this ideal till he breathed his last.

It may be mentioned that after the death of his Master, Gurudeo kept his Master's blanket as a pracious thing of his Master's memory very carefully till he passed away. This will highten the spirit of devotion of Gurudeo to his Master. In fact, every drop of his blood, the very veins and muscles, all senses, everything was filled with true devotion towards his Master.

There seems to be something secret about Gurudeo's passing away before completion of 71 years of age. The secret is that Bhausaheb Maharaj had left mortal body before that age and Gurudeo too decided to follow him in this respect. At the age of 71, Gurudeo was acclaimed to be a great mystic of the modern world, people from all walks of life used to come to Nimbal to see him, seek his guidance and get initiated. He was on the height of glory spiritually

too. Yet Gurudeo decided to follow his spiritual Master and left the mortal body on 6-6-1957, in a spiritual manner befitting a mystic. It was the feeling of Gurudeo not to live more than his spiritual Master's life. Indeed this was a great climax of Gurudeo's devotion to his spiritual Master Bhausaheb Maharaj of Hinchageri.

Gurudeo lived for the following aim "To realise God for oneself and others is and should be the end of human life". "To realise this goal, one should have a spiritual teacher and should also have a devotion to his spiritual Master like Gurudeo's unfliching devotion to H. H. Bhausahab Maharaj. Gurudeo himself once said that in mystical life, Gurubhakti was very important for meditation or Nema. Gurubhakti should be the source because where ever there is Guru, there is knowledge. Thus Gurudeo's devotion to his spiritual Master Bhausaheb Maharaj was quite unique and grand one. In him, as said earlier, devotion of all kinds was combined but its centrifugal force was his Master. His faith or devotion was not blind but it was founded on rational mysticism. He believed not in verbal knowledge but in experience as Bhausaheb Maharaj had said that one should not be lured by the verbal knowledge. His devotion was perfect and self-surrender to his teacher. Very few will be equal to Gurudeo in this respect. The Svetasvatara Upanishad says ' " यस्य देवे परामकीः यथा देवे तथा गुरौ . . . . . "

These scriptural words are quite true with the life of Gurudeo and here lies the significance of the title of 'Gurudeo' and his Spiritual Master, Bhausaheb Maharaj. May He bestow on us the grace for such devotion.

Reminiscences of Shri Gurudeo Ranade

I

In 1924, Shri Gurudeo Ranade had attended the Belgaum Congress. I travelled with him upto Belgaum. We reached Belgaum at night. I and the late Jagannth Lele stayed in the office of the late Shri Govindrao Kelkar. Shri Gurudeo, Shri Damle and Shri Shirodkar went to Shri Kelkar's house.

Next morning, Shri Gurudeo came to Kelkar's office to take us with him, when he narrated to me the following incident ;— ' Wasu, Govindrao who was with Shri D. B. Deshpande, said to me — Rambhau, Maharaj gave ' Darshan ' and asked me to get Nama from you. Then he asked you to give Nama. "

Shree Gurudeo expressed his happiness that Maharaj had given him ' darshan ' and added " you are quite fortunate that Maharaj has given you blessings. As regards nama which you desire to have, I shall definately follow Maharaja's words, as soon as I get the office copy of that message from Maharaj. Till then, I cannot do anything."

The Late Shri Govindrao Kelkar did not unfortunately get nama till last.

II

In 1921, two pleaders of Dharwar, Sarwashri Vithalrao Joshi, and Kadappa Kabbur and two others, who were all on their way to Nagpur, halted in Bijapur and stayed with my father. They had brought with them a consignment of 300 coarse blankets (Kambalis) for sale to cover their expenses, as they had suspended their legal practice and joined the non-cooperation movement; Shree Gurudeo Ranade came from Sangli to Bijapur on his way to Nimbal and in Bijapur he came to our house. Looking to the large quantity of blankets, he asked me what matter; was the and why they, were lying with us. I told him that the pleaders have suspended their

practice and that they were now on their way to Nagpur to attend the Congress session. In order to cover their expenses, they have brought with them these blankets for sale. He immediately said to me, " Wasu, unpack the bundles as I wish to see them; if I like, I shall purchase a few for me." He then selected about 12 blankets and asked me to pay their price to the pleaders, as he was short of funds. My father arranged for payment of the price of the blankets and the pleaders left for Nagpur, having with them an amount of Rs 150/- as price of the blankets received from Shree Gurdeo Ranade

Next morning, Shri Gurudeo asked me to sell all the blankets and get the amount which my father had advanced to to him and added that the loss, if any, would be made good by him. I naturally asked him why he took the trouble of purchasing the blankets and sustaining the loss on that account. I also said, "you are in difficulty and unnecessarily took that risk. The pleaders were competent to sell their blankets. " I also told him that if he had told me, I would have returned the blankets to the pleaders. "

" Wasu, you are perfectly right in telling me this, " said Shri Gurudeo, " It is a fact that my pay will not cover my Nimbal expenses; but we shall find other source of income God will help us. But you must understand that the earning pleaders, who have sacrificed for the nation and bid good-bye to their lucrative practice, should not be in difficulty when they are taking the risk of long journey, Was it not our duty to help them? Do not mind for the loss. It will not be more than 15 to 20 rupees. "

What a broad charitable disposition ? What a kind heart ? That was Gurudeo Ranade.

III

Shankarrao Dharmadhikari, Gurudeo's old stenographer. told me an incident that happened in 1920 at Inchageri- Gurudeo's health was indifferent during his stay at Inchageri. One day while taking Darshana of Maharaja's Samadhi, he

fell in trance. None of the attendants knew about this. They felt that Gurudeo was unconscious. They removed him to his room and were watching his movements. They looked at Gurudeo's condition with deep concern and thought it better that they should send someone to Bijapur to intimate the details to Dr. Karknanis (brother of Padmashri Kakaji) who will then take proper care and remove him to Bijapur. In the evening, a man viz. Mallari Mudakavi was asked to go to Bijapur via Nimbal and to come with Dr. Karkhanis. About 8 P.M. Gurdeo's trance was over and he asked Shankarrao Dharmadhikari where Mallari was. He was not in touch with or asking anything from Mallari during his stay in Inchageri; but this day, he first questioned about him. All were mum. He repeatedly asked all and then they were compelled to disclose the whole story, as to why they sent Mallari to Dr. Karkhanis. He then told them just to send somebody to Nimbal and ask Mallari Mudakavi to come back " Maharaj is taking my care, you need not worry, " he said. By this incident, all came to know of Gurudeo's trance and his spiritual height.

Wasudeo V. Ranade

The Academy of Comparative Philosophy and Religion, Belgaum.

Report of the Academy for the quarter ending 30-6-1986

Sanskrit Prashikshan Shibir (Class) was conducted by Hindu-Seva Pratishthan, Bangalore and Jan-kalyan Trust, Belgaum in the main hall of Gurudeo Mandir for 10 days from 1-5-1986. The public of Belgaum gave appreciable response and evinced keen interest in learning Sanskrit language,

The Gurudeo Ranade Memorial Lectures were delivered this year for 7 days from 31-5-1986 in the hall of Gurudeo Mandir by Prof. P. M. Upadhye, M.A., Ph.D., Bombay. A distinguished Sanskrit scholar, he is also a spiritual disciple of Shri Gurudeo Ranade. He gave his lectures on " Shri Gurudeo Ranade " whose Birth Centenary year this is and is being celebrated by this Public Trust. His Holiness, Param Poojya Shri Siddheshwar Swamiji (Bijapur) kindly agreed to preside over these lectures and this fact attracted a large number of audience. Prof. Upadhye talked in Marathi and his lectures were scholarly and interesting. Param Poojya Shri Swamiji spoke in Kanarese from his Presidential chair and both were heard with rapt attention. The Hon'ble Shri R. B. Potdar, Chairman Legislative Council, Bangalore was to inaugurate this series of lectures; but he could not come for the purpose. We invited Param Poojya Chitrakut Swamiji (Guru of, the Marwari Samaj) for the inaugural address. He spoke in Hindi in his inaugural speech and, left the hall immediately for his evening prayers.

The language problem was expected to create troubles in Belgaum and Govt. had promulgated orders prohibiting gathering of five or more persons in parts of the Belgaum District, including the Belgaum Corporation area. The management of the Trust, however, decided to proceed with the lecture series. Prof. Upadhye talked for about an hour

and Param Poojya Shri Swamiji for about 45 minutes, every day. There was " Arati " and ' Prasad ' thereafter and the audience left the Mandir Hall sometime after 8 P. M. every day. Disturbances were occuring in the whole area round about; but the audience in the hall showed no signs of panic or fear and left for their house in the darkness of the night with peace and calm in their hearts. The words of the Saint in the Gurudeo Mandir used to reach their heart and make them bold to face any danger if it comes. The spiritual waves, spread out from a spiritually realised soul, do influence the world and these waves helped the audience in protecting them from any trouble, while reaching the Gurudeo Mandir or returning home from the Mandir in the darkness of the night.

The Punyatithi of Shri Gurudeo Ranade was celebrathd for 7 days by a Nama-Saptah from 31-5-1986. On the concluding day, thera was a gathering of about 150 Persons. There was ' Arati ' and ' Maha-prasad.' His Holiness, Param Poojya Siddheshwar Swamiji was throughout present in the Mandir and took part in the function of the concluding day of the Saptah.

From 7-6-1986, His Holiness Shri Swamiji continued discourses in Kannad on 'Narada Bhakti sutras. The audience rose further and blessed discourses of the Swamiji created a marvellous spiritual influence on the audience. These discourses continued upto 14-6-1986. There was ' Maha-Prasad ' by Shri Swamiji on the 15th and he left for Bijapur on the 16th पुनरागमनायच. The devotees and the management of the Trust have made a humble request to H. H. Shri Swamiji to visit Belgaum again at the earliest opportunity.

3rd July will be celebrated in the Gurudeo Mandir as the Birth Centenary Year day. Shri Ganpat Maharaj (Kannur) has kindly agreed to be in Belgaum from 1st July to 3rd July and will deliver talks every day in the evening. His sipritual talks are always impressive and elevating. Shri Maharaj will preside over the celebration function 3rd July.

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